THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile" (DOC. & COV. 121: 41, 42).

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NINETY-THIRD ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

(*Continued from page 324*).

PRESIDENT ANTHONY W. IVINS was the first speaker at the morning services in the tabernacle, Sunday, April 8th. In a masterly manner he explained the relationship of state and church, and their similarity of governments. President Heber J. Grant presided. Professor A. C. Lund directed the tabernacle choir, and Professor J. J. McClellan was at the organ console.

Long before the opening services, the building was filled to overflowing, and it was estimated that fully four thousand people assembled on the grounds heard the speakers in the tabernacle by means of speech amplifiers in front of the Bureau of Information.

The services opened with the choir and congregation singing, "Come, Come Ye Saints," after which Elder Willard Young offered the invocation. The choir then sang the anthem, "Let the Mountains Shout for Joy," with Mrs. Franceska Parkinson, Mrs. Jessie Evans, Moroni Thomas, and James Astin singing the quartette part.

President Ivins began his address by reading from the twelfth chapter of the gospel of St. Mark, in which Christ, when asked if tribute should be paid to Cæsar, said: "Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's."

The essential difference between rendering subjection to the civil government and to God's government, declared President Ivins, is, that obedience must be given to the civil laws, whether the individual wills or not, but that obedience to the word of the Lord is optional.

Those familiar with the world's history, explained the speaker, will realize that since the beginning of history relentless warfare has been waged by the state upon the church, and in turn an even more relentless warfare has been waged by the church upon those who have chosen to disagree with its teachings. The massacre of St. Bartholomew can never be forgotten, said the speaker, and at some time must be atoned for.

President Ivins then referred to the persecution which has been heaped upon the Jews since they were taken into bondage, saying that whatever mistakes they may have made, for devotion to an ideal they have no parallel in the world's history. That they have survived and retained the faith is a miracle.

The Latter-day Saints believe, the speaker averred, that the coming of Columbus was part of a divine plan, and that this land had been preserved for a place of refuge to the oppressed and downtrodden. President Ivins said it is also a belief of the Church that the founding of this government and the making of its basic laws were inspired of the Lord. So it is not at all strange that the state and church government should be similar. The difference is, that obedience to the civil law is compulsory, while it is left to the individual to reject or obey the law of the Lord.

President Ivins read from the one hundred and fourth section of the Doctrine and Covenants, which he said is in substance a bill of rights defining the relationship between church and state. He also read from the one hundred and twenty-first section, wherein is explained the government of the Church.

In the Church, courts have been provided, said President Ivins, making a system which corresponds closely to that of civil affairs. At the courts of the Church the accused may appear in his own defense, and there are no lawyers to misinterpret the law. If the accused does not wish to abide by the decision rendered, the worst penalty provided is that the hand of fellowship is withdrawn from him and he is allowed to go his way.

President Ivins declared it to be the duty of each member of the Church to render obedience to the law of the land and to respect those who administer the laws, so long as they do so in justice.

Those holding the priesthood are in authority in the Church, he continued, and have the privilege of enjoying all the rights of citizenship, the same as any other individual. However, whenever an individual seeks to use his church influence to promote his personal interest he is treading on dangerous ground, and is not in harmony with the Lord.

In closing, President Ivins said he was certain the time will soon come when peace will be restored and the kingdom of heaven established upon the earth.

Following the address, a duet and chorus rendered the anthem, "An Angel from on High." The duet was sung by Leola Leonard and Hyrum Christensen.

The next speaker, President E. J. Wood, of the Alberta stake, referred to the power of the priesthood when exercised in humility and faith. He spoke of Abraham's calling as a high priest, quoting from the Pearl of Great Price to the effect that the calling came as a result of Abraham's faith and righteousness. He said happiness, faith, and contentment are the result of righteousness, and urged the saints to honor the priesthood. He gave instances in his life showing the blessings accompanying the exercise of the priesthood in healing the sick among people even not of the Latter-day Saint faith.

Patriarch Hyrum G. Smith, who followed, declared his positive knowledge that God hears and answers prayers. He urged the saints to righteous conduct. He said that although all men have their free agency, regrets and misery invariably follow apostasy from the way of truth. He rejoiced in his membership in the Church, and in the association of men holding the priesthood.

He admonished the saints to cherish the monitor within them, promising that if they would hearken to the whisperings of the still small voice, they would be virtuous, loyal to every trust, and full of faith.

Elder Smith spoke of the great responsibility of the saints in the land of Ephraim. He said that much has been given of the Lord, and He expects much in return. In closing he urged the saints to accept their spiritual leaders, and support them in everything, since God has given them.

Elder George F. Richards declared that there is too little practical religion in the world. He said even the saints are not doing as they should, many of them becoming hearers and not doers of the word. He spoke of the need of a knowledge of the Scriptures. The standard works of the Church should be searched, he said. He regretted that leaders of the Church have continually to remind the people what is written in the Scriptures. They should know these things for themselves, he affirmed.

Elder Richards advised that the saints live as much of the Gospel as they know. He explained that faith without works is dead. Faith alone does not save; knowledge alone does not save; and, he said, salvation will come only by obedience to the laws and ordinances of the gospel.

He declared that members of the Church should accept the word of the living prophets and apostles as scripture, when those officers speak in an official capacity, and in closing bore his testimony to the effect that the Church leaders to-day speak not in their own wisdom, but as they are moved upon by the Holy Ghost.

After the singing of the anthem, "They That Sow in Tears," by the choir, Elder Junius F. Wells pronounced the benediction.

(TO BE CONCLUDED).

WOMEN OF THE BIBLE.

V. MARY MAGDALENE.

WILLARD DONE.

OF the three Marys whose characters are fully delineated in the Gospels, none is the subject of greater controversy, or regarded with greater alternating contempt and admiration than Mary Magdalene. This is due to the fact that according to different readings of the same passages she was either an unfortunate woman, afflicted with illness in one of its worst forms, or a woman guilty of sin of the lowest and most degraded kind.

Her surname, "Magdalene," is supposed to have originated from the fact that she lived in the village of Magdala, which was probably on the western shore of the Sea of Galilee. The first mention made of her in the history occurs in the eighth chapter of Luke, and includes two facts: first, that Jesus had cast seven evil spirits out of her; second, that she was one of several women of comparative wealth who contributed to the support of Jesus and the Apostles. She is next referred to as one of the three women who stood "afar off," witnessing the crucifixion.

But her chief distinction comes from her connection with the resurrection of Jesus, and his appearance after that event. She and the other women, knowing that the burial of Jesus had been hasty, spent the evening of the Jewish Sabbath (corresponding with our Saturday) in preparing spices and other embalming materials, which they carried at daybreak the next morning to the tomb where Jesus had been laid. As they approached the sepulchre, Mary, in her eager love, arrived before the others and saw that the body was gone. It seems that she did not wait to investigate. She ran in all haste to the city, bearing to Peter and John the dreadful news that the body of Jesus had been stolen. Then, as they ran toward the sepulchre, she returned thither also.

The other women, Mary (wife of Cleopas), Salome, and Joanna, had gone away from the tomb, and wandered probably into the fields. They had, however, received from the angels a direct statement that Jesus had risen from the dead, although they had not seen him. Peter and John came to the tomb, and looking in, beheld all the signs of the removal of the body. They also went away.

But Mary Magdalene could not be satisfied. Not even the assurance of the two angels that he was living, and must not be sought for among the dead, could quell her loving fears. She would be contented with nothing less than the sight of Jesus himself. She stood at the mouth of the sepulchre weeping, and passively looking for the body of her Lord.

A man approached her and asked the question, "Woman, why

weepest thou?" It was such a natural question, asked in such a natural tone of voice, that she did not probably turn around to see who asked it. Her eyes were dimmed with tears, her heart was full of grief, her whole soul was absorbed in the thought of her dead Lord, and the indignities that she thought might be practiced on his body. Therefore, the question was of no interest to her; her cause of grief was everything. "They have taken away the body of my Lord," said she, "and I know not where they have laid him." . . . It was with the old affection in his voice that he called her by the familiar name, "Mary!" The love, the tone, and the name revealed him to her. She turned to him, using the highest title a woman could bestow on a man, "Rabboni," "my beloved master." She advanced toward him—doubtless she would have embraced him—but he warned her: "Touch me not, for I am not yet ascended to my Father." Why he should thus forbid her touching him, and then, but a few minutes afterward, permit the other three women named above, to embrace his feet and lavish their devotion upon him, we do not know. Some have supposed that it was because of the fact that the love of Mary Magdalene was of a more familiar, personal kind than that of the other women; that she loved him as a man—they as the Redeemer, the Messiah; that he objected, after his resurrection, to marks of merely personal affection, and accepted only the reverence bestowed upon him as the resurrected Christ. In this is also found by these commentators the reason for the omission of any mention of his appearance to his own mother, or to Mary or Martha of Bethany. It is thought that their veneration for him would not have been of such a nature as befitted the Messiah, who had conquered all things earthly, and become a celestial being.

It is unnecessary to accept this explanation, just as it is unnecessary to explain at all the apparent discrepancy in Jesus' actions. What occurred in his own personal experience during the short interval between these two appearances, we have no means of knowing. But it may be said in behalf of Mary Magdalene, that it was a most distinguished honor and privilege for her to be the first one to whom the resurrected Messiah appeared; even though this may be due to the fact that she was the first one to visit his sepulchre—led thither by her great love and deep devotion for him.

Mary, as much as any other woman, is deserving of the beautiful eulogy written by the poet Barrett, and intended for application to all womankind:

> "Not she with trait'rous kiss her Savior stung,
> Not she denied him with unholy tongue.
> She, while Apostles shrank, could danger brave,
> Last at his cross, and earliest at his grave."

The question now arises, was Mary Magdalene a reformed sinner?

So deeply was the idea rooted in the mediæval church, that she was the sinner who, in the house of the Pharisee, Simon, washed the feet of Jesus with her tears, wiped them with her hair, and anointed them with precious ointment, that the name "Magdalene" came to be applied to all fallen women; and the houses founded for their reformation to be known as Magdalene hospitals. Thus the infamy which she was supposed to have deserved, has come down through the centuries inseparably attached to her name. . . .

[However,] it is contended that being afflicted with evil spirits is not necessarily a proof of previous sinfulness; that many excellent persons, through weakness, illness, and the designs of the evil one, have come under the influence of demoniacal spirits. This contention is supported by an appeal to historical instances of such possession, which it is not necessary to particularize.

Secondly, it is stated that Jesus did not prefer the repentant sinners to the humble believers in him who had not given way to sin. Righteousness was not what he despised, but self-righteousness. That he associated on terms of great intimacy with very many persons whose lives were above reproach, is proved by the instances of Joanna, Mary and Martha, Salome, and numerous others.

Thirdly, it is declared to be merely a gratuitous assumption that Mary Magdalene was identical with the repentant sinner in the house of Simon. And certainly the Bible does not give a direct idea of this identity. Indeed, I believe that the identity cannot be supported by direct statements, but rests entirely on assumption.

A Protestant writer, C. F. Deems, says: "He (Jesus) was the incarnation of goodness, and had no fierce words of denunciation for fallen women, whom he raised, as well as forgave; but his whole record is so spotless that it shocks us to think that such a being could have found his best beloved friend in a former prostitute, and that she who had been so morally degraded could have had, more than any other woman, the fineness of soul to have been able to appreciate Jesus and to attach herself to such a man with such adherent love. She was a beautiful character. She had been a great sufferer. Jesus had healed her. She was all the finer for what she had endured. She was the watchful attendant of his footsteps. Hers were probably the last human eyes into which the dying eyes of Jesus looked, and hers the first human eyes he is represented to have shown himself unto when he came back from the grave. This is all that is told. It is most exquisite. The utmost delicacy is here. It is the sweetness, not the words of the narrative, which betrays the holy love. And after that last interview, in which Jesus showed her how her mortal affection must be lifted into religious worship, there is nothing more said of Mary. And then history takes this beautifullest love of all the

world and mars it, and blotches her name, and associates her with all the fallen of her sex. It is to us one of the most awful problems of human biography. Hers was a bitterly beautiful lot. She had suffered. She had recovered. She loved her healer. . . . She was met, more than any other woman, by the confidence and affection of the most exceptional of all marvellously fine characters. He died looking at her. He rose and showed himself first to her. If she lived to be a century old she had such a memory as never has been vouchsafed to any other woman. In her real life she was lifted to a heaven of love; in history she has been cast down to a hell of infamy. Let her be restored. The truth does restore her. *The Friend* of Jesus was a blessed saint."

. . . We must regard Mary as one of the most loving, lovable, and devoted characters in all history. So far as our estimate of her is concerned, it makes but little difference whether she was a repentant sinner or a woman of pure, exalted life. Whichever she illustrates, purity or repentance, the lesson of her life is equally beautiful and important. For while it is far better that men or women never sin, it is well that, having sinned, they repent sincerely. Therefore, in either case, Mary Magdalene is worthy of all praise and honor, and of the vast love which Jesus bestowed upon her.

SINCERITY.

To be sincere. To look life in the eyes
With calm, undrooping gaze.
Always to mean
The high and truthful thing.
Never to screen
Behind the unmeant word, the sharp surprise
Of cunning, never tell the little lies
Of look or thought. Always to choose between
The true and small, the true and large, serene
And high above life's cheap dishonesties.

The soul that steers by this unfading star
Needs never other compass. All the far
Wide waste shall blaze with guiding light, tho' rocks
And sirens meet and mock its straining gaze.
Secure from storms and all Life's battle-shocks
It shall not veer from any righteous ways.

Maurice Smiley.

"This religion which we talk about for an hour a week, on Sunday, is not only the vital force which protects our community, but is the vital force which *makes* our communities. The power of our spiritual forces has not yet been tapped."—Babson.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, MAY 31, 1923.

EDITORIAL:

"WHAT DOES YOUR CHURCH OFFER?"

LETTERS of inquiry, received occasionally, regarding the principles and doctrines of the Church disclose the fact that people generally are in a woeful state of unenlightenment regarding the aims and purposes of the Church of Jesus Christ of Latter-day Saints. These letters vary in theme from the sublime to the ridiculous. Unfortunately, nearly every one of them has either a selfish or some other ulterior motive prompting the inquiry. It seems impossible for some people to comprehend that the Church stands for the high principles it promulgates. Foreign to their minds is the thought that men and women live to-day who will sacrifice their time, their talents and abilities, their means, and even life itself if need be, for the true ideals of Christ. Too generally many people look upon churches merely as a means either of livelihood or of social standing.

Says one inquirer, "Having become very interested in your religion, I should very much like to take it up as a profession." Since in one sense the word "profession" means entrance into a religious order, such a statement might come from a sincere heart. But the real purpose is disclosed when later he asks:

"What financial assistance does your Church offer in this matter?"

This same question was in the mind of a man who lived many years ago in "the city of Samaria." He even went so far in the manifestation of his interest in the preaching of the disciples as to be baptized of Philip. When he saw "that through the laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, 'Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.'"

"Thy money perish with thee," said Peter, "because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God."

Neither is that man's heart right who to-day seeks membership in the Church of Christ to obtain financial gain. Such a man seeks first a pocketful of money, hoping to have the Kingdom of God added later, thus reversing the divine injunction to

seek "first the Kingdom of God and his righteousness, and all these things shall be added."

It is time that men and women understood that this church offers no financial assistance to any investigators, and that it employs no ministers. Neither does it offer any inducement, financial, marital, or otherwise, to women or girls to go to Utah. On the other hand, however, sincere investigators are not infrequently required to give up not only lucrative positions, but associates, friends, and kindred as well. A sincere heart guided by faith in God the Eternal Father and His Son Jesus Christ constitutes the first requisite for entrance into the Church. Each succeeding step must be taken in obedience to the first principles and ordinances of the Gospel. Never is money, worldly honor, or position offered as an inducement to membership.

The Church requires devotion and unselfish effort from all its members. There are two thousand missionaries in the world to-day preaching the Gospel of Jesus Christ, every one of whom is paying his or her own expenses. Persons who are thinking of joining the Church for employment will do well to seek some man-made church.

But those who desire happiness, peace of mind, and salvation in the Kingdom of God are most solicitously invited to study the Gospel as it has been revealed in this dispensation. All such will find to their everlasting joy that the Gospel is here in all its fulness, in all its glory. It offers to mankind the means by which the selfishness, sordidness, and suffering that afflict humanity may be alleviated and eventually overcome.

Though the Church offers no money and no immediate honors, to honest men and women the wide world over, it can truly say, in the words of Thomas Nixon Carver:

"Come, our way of life is best because it works best. Our people are efficient, prosperous and happy because we are a body who aid one another in the productive life. We waste none of our substance in vice, luxury, or ostentation. We do not dissipate our energy in brawling, gambling, or unwholesome habits. We conserve our resources of body and mind, and devote them to the upbuilding of the Kingdom of God, which is not a mystical but a real kingdom. It is a body of people dominated by ideals of productivity, which is mutual service. We do not strive for the things which satisfy but for the moment and then leave a bad taste; we strive for the things that build us up, and enable us and our children to be strong to flourish and to conquer. We strive to make ourselves worthy to receive the world by fitting ourselves to use the world more productively than others. We believe that obedience to God means obedience to the laws of nature, which are but the manifestations of His will; and we try by painstaking study to acquire the most complete and exact knowledge of that will, in order that we may conform ourselves to it. We believe

that reverence for God is respect for these laws, that meekness is teachableness and willingness to learn by observation and experience. By practicing this kind of meekness, or teachableness, we believe that we shall inherit the earth; whereas the unmeek, the unteachable, the pigheaded, who are dominated by pride of tradition, shall not. We offer you hard work, frugal fare, severe discipline, but a share in the conquest of the world for the religion of the productive life."

D. O. M.

MINUTES OF THE IRISH CONFERENCE.

THE annual Irish conference was held Sunday, May 20th, in Mill's Hall, Merrion Row, Dublin. President David O. McKay, Sister Emma Ray McKay, President Joseph E. Wright and Sister Katherine G. Wright of the London conference, and President Benjamin R. Birchall, Sister E. A. Birchall, and all the traveling elders of the Irish conference were in attendance.

The morning session commenced by the singing, "How Firm a Foundation," followed by prayer by Brother Charles Horlacher. The sacrament was administered by local Elders Christian Steele and Charles Horlacher. During the passing of the bread the congregation sang, "Again We Meet around the Board," while during the passing of the water Elder Leonard Brimley sang beautifully, "Oh, It Is Wonderful." President Birchall then welcomed all to the conference. The various classes of the Sunday-school rendered a well-prepared program, and a report of Sunday-school work was given by Brother William Horlacher.

The stand had been decorated by Sister Birchall with flowers of all kinds, and "flowers" formed the subject upon which President David O. McKay dilated, to the edification of the congregation. Children are the flowers of the home, said President McKay, and spiritual failures in human lives make the weeds. Let us, who are all plants in God's garden, turn out to be flowers and not weeds, for God expects us to bloom.

The closing hymn was, "What Shall the Harvest Be?" and the benediction was pronounced by Brother Mogerley.

The afternoon session opened at 3 o'clock with the song, "Have I Done Any Good in the World To-day?" with prayer by Brother Fred Beulah. Brothers Charles Horlacher and Christian Steele (counselers in the Dublin branch presidency) then bore strong testimonies to the divine mission of the Prophet Joseph Smith. President McKay announced the honorable release of Elders Leonard Brimley and Alexander Criddle.

Elder Brimley then spoke of the value of his missionary experiences, and of the freedom manifested in the Gospel, explaining the difference between "theology" and "religion." Elder Criddle spoke on the subject of tolerance and fair-mindedness, citing

Paul's saying, "Prove all things; hold fast to that which is good."

A solo, "Hold Thou My Hand," was well sung by Sister Laura Steele.

Sister Wright spoke interestingly on "Blessed are the pure in heart, for they shall see God," and closed a most encouraging address by a descriptive story showing how Saint Valentine became great by doing the little things of life. Sister McKay commended the children on the parts rendered, and spoke of Relief Society work, giving great encouragement to the sisters, and admonishing all to be diligent. She spoke of the greatness of unity.

President Joseph E. Wright discoursed on the mission of life. He paid high tribute to the pioneer spirit and missionary activities of his parents, and urged all to labor among their relatives and friends to bring the Gospel before them. Reference was made to the Word of Wisdom.

Following the closing hymn, "I'll Go Where You Want Me to go," the benediction was pronounced by Sister Barbara Retz.

Following this meeting, another was held, in which President McKay addressed the officers and teachers of the conference on Church organization. He exhorted them to put their "shoulders to the wheel," for very often, he said, the local members can do more effective work than the elders from Zion.

The evening service commenced at 7:30. The invocation was offered by Brother George Retz. Following the presentation, by President Birchall, of the general, mission, and conference authorities, whom the congregation unanimously sustained, Elder Edwin O. Stenquist related some of his experiences as a missionary, and spoke of the divine mission of the Prophet Joseph Smith. Elder Richard Burgoyne expressed the joy he had received in his missionary experiences, and discoursed upon authority. President Birchall spoke on "Testimony." He referred to the hatred shown towards the Church and its members, and exhorted all to faithfulness.

Elder Leonard Brimley rendered sweetly the song, "One Hundred Years."

President Wright spoke of the blessings given through observance of the law of tithing, which he said is the foundation of success in our spiritual life.

President McKay, the concluding speaker, held the congregation spellbound for over an hour by his powerful discourse. He said that to him the Gospel is the true philosophy of life, and then explained the fatherhood of God and the brotherhood of man. Reading the first seven verses of I. Corinthians, fifteenth chapter, he demonstrated that we are very often in closer touch with God than we think; but we are not always in tune with Him. A wireless instrument can pick up a message sent from a great distance, when in tune to do so, while one not in tune, even though nearer

the message, does not know that it has been sent. Let us keep in tune with God's message, President McKay said, according our lives to purity, keeping out jealousy, hatred, and bitterness. Christ, our elder brother, proved the philosophy of the brotherhood of man by giving the Gospel to all mankind.

The conference president then thanked all who had contributed to the success of the conference; the closing hymn, "Lord, We Ask Thee Ere We Part," was sung, and President Birchall offered the benediction, terminating the last session of the conference.

Monday morning over fifty people left in char-a-banc and motor cars (the latter through the courtesy of Brother Steele and Brother Price) for a day's picnic. Glendalough was visited. The Relief Society had ordered a full-course dinner at the Royal hotel, and tea, spread on the grass under the trees in the grove at Rathdrum, Wicklow county, was also supplied by them. After the assembled group had partaken of the delicious refreshments, President Birchall thanked the sisters of the Relief Society for their kindness in thus providing for the branch and the visitors. President McKay pronounced the day one of the best he had ever spent, and there were many wet eyes as he spoke of what true friendship means to all Latter-day Saints.

Tuesday morning we bade adieu at the pier to our beloved President, his esteemed wife, and the other visitors, and as the steamer made for the open sea we heard the expression, "Will ye no come back again?"

BENJAMIN R. BIRCHALL, President.

THE ART OF LIVING.

WHOEVER makes his life serve a good higher than itself, saves it in giving it. Moral precepts, which to a superficial view appear arbitrary and seem made to spoil our zest for life, have really but one object—to preserve us from the evil of having lived in vain. That is why they are constantly leading us back into the same paths; that is why they all have the same meaning: Do not waste your life, make it bear fruit; learn how to give it, in order that it may not consume itself! Herein is summed up the experience of humanity, and this experience, which each man must re-make for himself, is more precious in proportion as it costs more dear. Illumined by its light, he makes a moral advance more and more sure. Now he has his means of orientation, his internal form to which he may lead everything back; and from the vacillating, confused, and complex being that he was, he becomes simple. By the ceaseless influence of this same law, which expands within him, and is day by day verified in fact, his opinions and habits become transformed.

Once captivated by the beauty and sublimity of the true life, by

what is sacred and pathetic in this strife of humanity for truth, justice, and brotherly love, his heart holds the fascination of it. Gradually everything subordinates itself to this powerful and persistent charm. The necessary hierarchy of powers is organized within him: the essential commands, the secondary obeys; and order is born of simplicity. We may compare this organization of the interior life to that of an army. An army is strong by its discipline, and its discipline consists in respect of the inferior for the superior, and the concentration of all its energies toward a single end: discipline once relaxed, the army suffers. It will not do to let the corporal command the general. Examine carefully your life and the lives of others. Whenever something halts or jars, and complications and disorder follow, it is because the corporal has issued orders to the general.

Where the natural law rules in the heart, disorder vanishes.

I despair of ever describing simplicity in any worthy fashion. All the strength of the world and all its beauty, all true joy, everything that consoles, that feeds hope, or throws a ray of light along our dark paths, everything that makes us see across our poor lives a splendid goal and a boundless future, comes to us from people of simplicity, those who have made another object of their desires than the passing satisfaction of selfishness and vanity, and have understood that the art of living is to know how to give one's life.—CHARLES WAGNER, in *The Simple Life*.

THINGS WORTH NOTING.

EASTER ISLAND, situated about 2,500 miles west of the coast of Chile, is reported by the *Liverpool Post* to have disappeared, following a series of earthquake shocks. This may prove to be but an idle rumor. But some will note with interest the startling theory of Professor J. Macmillan Brown, of the University of New Zealand, who advances the idea that Easter Island was so recently as four or five centuries ago the center of a Pacific empire, whose people lived in a ring of archipelagos, later submerged in some tremendous cataclysm. "The island is noted for its enormous monuments—huge images, some of them seventy feet high, fashioned roughly in human form."

"SAVING individual souls from hell is said to be the chief objective of the conservative branch of the Protestant Church, while 'progressive' Protestantism is said to embrace a larger program in trying to establish a state of blessedness here on earth." says the *Literary Digest*. In an article explaining the new movement, it says, "In spite of all opposition, there is a rising tide of interest in social matters among Protestant churches. Literature put out on the subject represents all shades of economic belief, but is at one in the conviction that religion must be concerned with social forces as well as with the individual."

THE alcoholic habit exercises a malevolent effect on cases of pneumonia, reports the *Portland Oregonian*, in citing the records of Cook County

Hospital, Chicago. The patients under observation were men in the prime of life, from thirty to thirty-nine years of age. Some were teetotalers, or drank but little, others were moderate in their use of liquors, while others were heavy drinkers. The death rate dropped into step with the ratio of liquor consumption.

"For the abstainer or light user of alcohol, the death rate was but 18.4. For those who drank moderately it was 29.1 per cent. For the excessive drinkers it was 42.5. It seems conclusively to be shown that the non-drinking man taken with pneumonia has more than double the chance of survival. The physicians who conducted this inquiry rather dryly observed that 'but for the liquor habit, 439 patients who died could have been saved."

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held in the Latter-day Saints' chapel, Tunstall Road, Sunderland, the 12th inst. President Ezra T. Benson of the Newcastle conference conducted the exercises. After the preliminary numbers Elder Joseph J. Brown delivered a very interesting discourse, and six candidates were baptized by Elders John M. Jones, Rodney D. Price, and John B. Fowers. They were later confirmed by Elders William M. Harris, Thomas V. Phillips, William E. White, James L. Wheat, Don Clyde, and President Benson.

Arrivals and Appointments.—The following missionaries arrived at Liverpool, Sunday, the 20th inst., per s.s. *Montrose*. For the Netherlands mission—James De Bry and Gerald R. Daynes, both of Salt Lake City, Utah; George B. Higgs, Los Angeles, California; Kenneth M. Cannon, St. George, Utah; and Charles Orval Carstensen, Ogden, Utah. For the Swiss and German mission—Fred Bischoff and William O. Milius, both of Salt Lake City, Utah. For the British mission—Edward B. Smith, Lewiston, Utah, assigned to the Liverpool conference; Thomas Griffith, Smithfield, Utah, Birmingham conference; Orlando J. Condie, Thatcher, Idaho, Norwich conference; and Ronald D. McGregor, Beaver, Utah, Manchester conference.

Meetings of Traveling Elders.—A meeting of the traveling elders of the Hull conference was held in Foresters' Hall, Hull, the 12th inst. There were present President Marion Rogers, Brother John F. Oleson, and the traveling elders of the conference. President Rogers welcomed all to the meeting, and gave very timely advice. Elder Alpheus Harvey gave a splendid discourse on diligence, and all the elders gave favorable reports of conditions in the branches.

Monday, the 14th inst., at 8:45 a.m., President David O. McKay, Sister Emma Ray McKay, and Elder David L. McKay met with the elders of the Newcastle conference in a Priesthood meeting in the Latter-day Saints' chapel, Sunderland. After the opening

exercises and a few introductory remarks by Conference President Ezra T. Benson. President McKay complimented the brethren on the excellent conference meetings of the day previous, and spoke at some length on the different phases of the work, imparting valuable advice and encouragement.

Socials.—Wednesday, the 9th inst., the Doncaster branch of the Sheffield conference held a delightful social in the Victoria Rooms, St. Sepulchre Gate, under the auspices of the Mutual Improvement Association. There were in attendance: President Clarence L. Giles and Elders G. Kimball Mellor, James R. Williams, and Hiram Sutcliffe. Many appropriate games were played, after which light refreshments were served to all. During the evening a program of songs and readings was rendered.

Wednesday evening, the 9th inst., the saints and elders of the Belfast branch, Irish conference, held a farewell social and entertertainment in honor of Elders Leonard Brimley and Alexander Criddle, who are released to return home. A pleasing program was rendered, and refreshments were served by the Relief Society. The departing elders were presented with beautiful gifts.

On Saturday evening, the 12th inst., a large number of saints and friends joyously participated in the annual Newcastle conference social, which was held in the Latter-day Saints' chapel, Sunderland. The games, which were thoroughly enjoyed by those present, were conducted by President Ezra T. Benson, and the songs, recitations and instrumental music, under the direction of Elder William E. White, were also highly interesting. Refreshments were served by the sisters of the Sunderland branch.

Wednesday evening, the 16th inst., the Relief Society of the Liverpool branch conducted a successful social in behalf of the branch. A well-prepared program was rendered, consisting of music, songs, readings, comedies, and a much-appreciated rendition of fairy songs and dances by the children of the branch, in costume. The funds realized were used for improvements in the chapel.

Branch Conferences.—One of the best branch conferences ever held in Leicester, Nottingham conference, convened Sunday, the 6th inst., in three sessions, conducted by Superintendent George Dent and Branch President Frank Wheatley. The speakers were: President A. Walter Stevenson (presiding); Elders William M. Oswald, Gilbert R. Sutton, Kye E. C. Jorgensen, and Percy Whetton; Sisters Lizzie Vice, Lucy Grace, and Elizabeth Bradley; and Brothers Frank Wheatley, George Dent, and George Bradley. Miss Tomlinson rendered a musical selection.

The annual conference of the Mansfield branch of the Nottingham conference was held on Sunday, the 13th inst., at the home of Brother Harry Dove, Mansfield. Conference President A. Walter

Stevenson presided, and Branch President Phillip Calladine conducted the meeting. Forty saints and friends were in attendance. Instructive gospel discourses were given by Presidents A. Walter Stevenson and Phillip Calladine, Elder Joseph H. Valentine and Brother J. W. Bradwell.

The annual conference of the Liverpool branch, Liverpool conference, was held at Durham House, Sunday, the 20th inst., with President Q. David Hansen presiding and conducting. There was a large attendance at the evening session. The speakers of the day were President Q. David Hansen, Elders Russell H. Blood, David L. McKay, and Edward B. Smith, President George Easter, and Brother Charles James. The branch was reorganized as follows: President, Russell H. Blood, with George Easter and Charles James as counselors; Stanley James, clerk; Annie Joad, treasurer; G. Moroni Easter, organist; and David W. Goddard, chorister. As Sunday-school superintendent, Charles James, with Moroni Easter and James Grimshaw as assistants, and Nellie Falconer as secretary. As president of the Mutual Improvement Association, Joseph Falconer, with James Barwick and Stanley James as counselors, and Nora Gelston as secretary. As president of the Relief Society, Harriet Lowther, with Alice Barwick and Ella Brown as counselors, Winifred Willis as secretary, and Ethel Hayhurst as treasurer.

A branch conference was held at Luton, Bedfordshire, Sunday, the 20th inst. Elder Horace W. Shurtleff presided, representing President Joseph E. Wright. A priesthood meeting was held, and matters pertaining to the branch were discussed. At the evening service Elders Frank Armstrong, Emerson C. Willey, Horace W. Shurtleff and John Walsh gave good inspirational discourses.

DEATH.

HASLAM.—Sister Francis Haslam died at Heaton Norris, near Stockport, Cheshire, May 5th, 1923, at the age of 65. Deceased was born at Draylsden Lane, England, in December, 1857. She was baptized by Elder Isaac H. Smoot, September 27th, 1905, and was confirmed the same day by Elder Francis M. Davis.

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